A short CATECHISME,

wherein are briefly handled the fundamentall principles of Christian *Religion*.

Needfull to be knowne by all Christians before they be admitted to *the Lords Table*.

Whereunto are added sundry Prayers.

The seventh Edition, corrected and inlarged by WILLIAM GOUGE.

HEB. 5. 12.

When for the time ye ought to be teachers, ye have need againe that one teach you which be the first Principles of the Oracles of God.

LONDON:
Printed by JOHN BEALE. 1635.

BIBLIOTHECA · BODLEIANA

To the Christian Reader.

I Am not ignorant that thorow the good gift of the grace of God given to many faithfull Ministers before my time, sufficient formes of Catechismes have bin published; so as there was no need of publishing this little forme which followeth. The Lord knoweth how far it was from my purpose to send it forth to the open view of the world. The occasion of first publishing it was this; When I used to Catechize the youth of my Parish, the Minister which was assistant to me in my place, coppied out from time to time the heads of such points as I propounded to those whom I examined, and at length brought them to this forme. These heads were given forth before hand to such as were to answer, that they might know whereabout they should be examined. Many other questions were out of them deducted, but these layd down as the ground work of all. By this meanes the PRINTER got a coppy of them, and published them once & againe, before I yeelded to father them. At the third Impression, I was moved to review the forenamed forme, and to acknowledge it to be mine; which I doe not in any conceit of adding more than hath beene before set downe in other Catechismes, but rather to testifie mine owne Faith and consent to the doctrine long taught and received in this Church. Howsoever, I thinke it very requisite that there were one compleat approved Catechisme to be used in all Churches, yet I finde that in all ages of the Church, God hath stirred up many of his servants to publish several all formes, all *Anno 1610.*

agreeing in the ſubſtance: and I obſerve, among many other, theſe two good uſes, to ariſe from thence: Firſt, That the Doctrine of the Goſpell is by the mutuall conſent of many faithfull Miniſters the more confirmed, as is the hiſtory of Chriſt penned by foure ſeverall witneſſes, all agreeing in ſubſtance though varying in order, in phraſe, and in brevity or prolixity. Secondly, That many more are inſtructed in the Principles of Religion than otherwiſe would bee: for ſome deſire one mans booke, that would not another; yea more Bookes are vented, becauſe they come from ſeverall authors, than would be, if they came from one. In hope that theſe briefe rudiments will turne to the prejudice of none, but to the edification of ſome, I commend them to the Church of God, and my ſelfe to the prayers thereof.

WILL. GOUGE.

A ſhort Prayer before the reading or hearing of the holy Scriptures expounded, or learning of the Principles of Christian RELIGION.

O Father of light, who haſt beene pleaſed to vouchſafe vnto vs poore miſerable ſinners, who by nature ſit in darknes and in the ſhadow of death, the light of thy Word to direct vs through the darknes of this world, vnto the light of glory; We beſeech thee to pardon all our ſins, and to open the blinde eies of our vnderſtanding, that we may rightly conceiue thy Word, and withall to giue vs grace rightly to apply it vnto our owne hearts, and to yeeld all holy obedience thereunto, through Jeſus Chriſt our Lord and onely Saviour, Amen.

A BRIEFE METHOD of Catechizing, wherein are handled the fundamentall *Principles of Christian Religion.*

Qu. WHat is every one bound to know?

Anſ. [a] God, and [b] himſelfe.

[a] Ier. 31.34.
[b] Iob 42.6

Q. Where is this knowledge to be had?

A. [c] In the holy Scriptures, contained in the Old and new Teſtament.

[c] 2 Cor. 13.5.
[c] 2 Tim. 3.15 16,17.

Q. Who is the Author of thoſe Scriptures?

A. [d] The Holy Spirit of God, who inſpired holy men to write them.

[d] 2 Pet. 1.21.

Q. What is God?

A. A [e] Spirit of [f] infinite perfection.

[e] Iohn 4. 24.
[f] Exod. 3.14. 1 Tim. 6.16.

Q. How many Gods are there?

A. [g] Onely one: but diſtinguiſhed into three [h] Perſons, the Father, the Son and the holy Ghoſt.

[g] Iohn 1.5. [g] 1 Cor. 8.4.
[h] Mat. 28.19

Q. How is God further made known unto us?

A. By his [i] properties, and by his [k] workes.

[i] Exod. 34.6.
[k] Pſal 19.1. Rom. 1.20.

Q. What are the properties of God?

A. No other than the very Essence or Nature of God, but as certaine Attributes applyed to him to distinguish him from all creatures.

Q. What are the kindes of them?

A. Either incommunicable which are so proper to God alone, as in no respect they can be attributed to any creature: or communicable, which in some respects are attributed also to creatures.

Q. Rehearse some of the former kind.

A. [l] Eternity without beginning; [m] Infinitenesse, filling all places; [n] prescience, knowing all things before hand; [o] Immutability, not subject to any change; [p] All-sufficiency in himselfe; [q] Omnipotencie, &c.

Q. Rehearse some of the latter kind?

A. [r] Power, [s] Purity, [t] Wisedome, [u] Truth, [x] Justice, [y] Mercy, &c.

Q. What difference is there betwixt these latter properties as they are in God, and as they are in the creatures?

A. 1. [a] God hath them of & from himself: [b] the creature receiveth them from God.
2. [c] God hath al of them infinitely without measure; [d] the creature hath but a portion.

Q. What are the workes of God?

A. His

l Psal. 90. 2.
m Jer. 23. 23, 24.
n Isa. 41. 22, 23.
o Mal. 3. 6.
p Gen. 17. 1.
q Mar. 10. 27
r Psal. 62. 11
s 1 Joh. 1. 5.
t 1 Tim. 1. 17
u Psal. 31. 5.
x Exo. 34. 6, 7
y Psal. 145. 9
a Rom. 11. 36
b 1 Cor. 4. 7.
c Rom. 11. 33
d Rom. 12. 3.

A. His decree, and the execution therof.

Q. What beleeve you concerning Gods Decree in generall.

A. [e] That he ordained all things before all times according to his will. [e] Eph. 1. 11.

Q. What beleeve you concerning Gods particular decree of men?

A. [f] That God from all eternity elected some to be saued in Christ, and [g] left others to be damned for their sins. [f] Ephes. 1. 4. 2 Thes. 2. 13. [g] Iude ver. 4.

Q. What is the principall end that God aymed at therein?

A. [h] The Glory of his Mercy and his Iustice. [h] Rom. 9. 22, 23.

Q. Wherein consisteth the execution of Gods Decree.

A. [i] In making, and [k] gouerning all things. [i] Col. 1. 16. [k] Dan. 2. 21, 22.

Q. How did God make all things? Mat. 10. 29.

A. [l] By his Word, [m] of nothing, [n] in six dayes, [o] very good. [l] Psal. 148. 5. [m] Gen 1. 2. [n] Exo. 20. 11 [o] Gen. 1. 31.

Q. How did God governe all things?

A. As by wise Prouidence [p] he preserueth all, [q] so he disposeth them to his own glory, and [r] his childrens good. [p] Heb. 1. 3. [q] Rom. 11. 35 [r] Rom. 8. 28.

Q. How may we come to the knowledge of our selves?

A. By a due consideration of the seuerall estates of man.

Q. Which are they?

a Eccl.7.31. A. 1. a That happy estate wherein man was made.

b Iob 14.1. Rom.7.24. 2. b That miserable state whereinto he fel.

c 1 Pet.1.3. 3. c That renewed estate whereunto by grace he is called.

d 1 Ioh.3.2. 4. d That glorious estate which is in Heauen reserued for him.

Q. Doe all men passe thorow all these estates?

e Rom.11.5. f Rom.2.5. A. No: not all: but e onely the elect: f the other as they fel into misery, so in misery they lye for euer.

Q. Wherein did that happinesse consist in which man was first made?

g Gen.1.27. A. In that he was made g after Gods Image.

Q. In what respect is he said to bee made after Gods Image?

h Col.3.10. Eph.4.24. A. In that he was indued with perfect h knowledge, and with true holines and righteousnesse.

Q. Haue we any platforme of that holinesse and righteousnesse?

i Ps.19.7. &c. Exod.34.28 A. Yea, i the Law of God consisting of ten seuerall Commandements.

Q. Which are those ten Commandements?

m Exo.20. &c. A. m Those which God himselfe vttered

ed

n on Mount Sinai to the Israelites, and after wrote in two Tables. n Exod. 34. 4. 28.

Q. Rehearse them?

A. I *Am the Lord thy God: Thou shalt have no other gods before me.*

2. *Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heaven above, nor in the earth beneath, nor in water under the earth: Thou shalt not bow down to them nor worship them, for I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me and keep my Commandements.*

3. *Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vain.*

4. *Remember that thou keepe holy the Sabbath day: six dayes shalt thou labour and do all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-seruant, thy maid-seruant, thy cattell, nor the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea and all that in the is, & rested the seuenth day, wherfore the*

Lord

Lord blessed the seventh day and hallowed it.

5. *Honour thy father and thy mother that thy dayes may be long in the land, which the Lord thy God giveth thee.*

6. *Thou shalt doe no murther.*

7. *Thou shalt not commit adultery.*

8. *Thou shalt not steale.*

9. *Thou shalt not beare false witnesse against thy neighbour.*

10. *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.*

Q. What Duties doth this Law lay downe.

o Mat. 22. 40 A. o All duties whatsoever were owe to God or man.

Q. In which Commandements are our duties to God layd downe?

A. In the foure first, which were written in one Table.

Q. What is the generall summe of these foure?

p Mat. 22. 37 A. p This, *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy mind.*

Q. What in particular doth the first Commandement require?

A. That we take Jehova the only true

God

God for our God, and preferre him before all other things whatsoeuer.

Q. What doth the second require?

A. That wee worship this true God aright.

Q. What the third?

A. That in all things we glorifie the Name of that true God.

Q. What the fourth?

A. That wee dedicate euery seuenth day to the honour of that true God

Q. In which Commandements are our duties to man layd downe?

A. In the fix last, which were written in the other Table.

Q. What is the generall sum of those six Commandements?

A. This, *Thou shalt love thy neighbour as thy selfe.* Mat. 22. 39.

Q. How is that loue manifested?

A. By yeelding due respect to our neighbours [a] Dignity, [b] Person, [c] Chastitie, [d] Goods, [e] Good name, and that with an intire heart towards him.

[a] 5. Commandement
[b] 6. [c] 7. [d] 8. [e] 9.

Q. What then in particular is required in the fift Commandement?

A. Reuerence to all that haue any excellency aboue vs, and obedience to all that haue authority ouer vs.

Q. Are

Q. Are not superiours bound to any dutie toward their inferiours?

A. Yes: The Law that giueth honor to them, requireth that they carry themselues worthy of honour towards their inferiours.

Q. What is required in the sixt Commandement?

A. Mercy.

Q. What in the seuenth?

A. Chastity.

Q. What in the eighth?

A. Iustice.

Q. What in the ninth?

A. Truth.

Q. What in the tenth?

A. Inward Contentednesse.

Q. Wherin differeth the tenth Commandement from the other five of the second Table?

A. In that it requireth a pure disposition of the heart in all those things whereof the act in thought, word and deed is required in the other fiue.

Q. Were these Lawes given to man in his innocencie?

Rom. 2. 15. A. Yea: They were ingrauen in his heart.

Q. Had man then ability to keepe them all?

A. Yea:

A. Yea: God at first gaue man power perfectly to fulfill all. Eccl.7.31.

Q. What was the reward of keeping them.

A. Eternall life. Leuit.18.5.

Q. Doth man still remaine in this happy estate wherein he was first created? Rom.2.7

A. No: He is become most miserable.

Q. How fell man into misery? Rom.7.24.

A. By sinne.

Q. What is sinne?

A. A breach of Gods Law. Rom.5.15.

Q. What be the kindes of sin?

A. Originall and Actuall.

Q. What is Originall sin? 1 Iohn 3.4.3

A. That corruption of nature wherein all are conceiued and borne. Psal.51.5.

Q. Against which Commandement is this a breach? Iohn 3.6

A. In generall against the whole Law which is Spirituall, and requireth perfect integrity in man: In particular against the first and last Commandements. Rom. 7.14

Q. How is the heynousnesse of that Originall corruption discerned?

A. By three things especially:

1. [a] It is the seed of all sinne. a Gal.5.19. 20,21.

2. [b] It defileth the whole man. b Gen.6.5.

3. [c] It

e Rom.7.22. 3. e The newer ceaseth so long as a man liueth, to prouoke him to sinne.

Q. What is Actuall sin?

A. The fruit of Originall sin in euill c thoughts, d words and e deeds.

c Mat.15.19. f Rom.3.13. g Gal.5.19.

Q. How many waies is sin committed?

A. Three waies.

h Mat.25.42. i Rom.1.13. 1. h By omitting the good we should do.

2. i By committing the euill we should not doe.

k Esa.65.3. 3. k By an euill performance of that which is good.

Q. What is the punishment due to sin?

l Deu.27.26. m Deu.28.16 17, &c. n Rom.5.12. A. l The curse of God: m which causeth all miseries in this life, n in the end death and o eternall torment in hell.

p Mat.25.46. Q. Is any man able to free himselfe out of this misery?

p Ephes.2.1. A. No: for p by nature wee are all dead in sinne: and so no more able to helpe our selues than dead men.

q Iohn 3.16. Q. Is there no meanes to deliver us?

A. Yes: q God himselfe hath giuen to vs a Sauiour.

Q. Who is that?

r Luke 1.35. A. r Iesus Christ, both God and man in one person.

Q. Was it necessary that our Saviour should be both God and man?

A. Yea:

A. Yea: For [f] he was to make reconciliation betwixt God and man. [f] 1 Tim. 2. 5. 2 Cor. 5. 18.

Q. Why in particular was it neceſſary that he ſhould be man?

A. 1. [t] That he might ſuffer: which God could not doe. [t] Hebr. 2. 9.

2. [u] That by the ſame nature which had ſinned, ſatisfaction for ſin might be made. [u] 1 Cor. 15. 21

Q. Why in particular was it neceſſary that he ſhould be God?

A. 1. [x] That hee might bee ſupported with an infinite power to beare that infinite burthen for ſin which was layd on him, as a ſurety for ſinners. [x] Rom. 1. 4. Acts 2. 24.

2. [a] That this ſatisfaction might be of ſufficient value to turne away Gods wrath, and procure his Favour to thoſe for whom he ſuffered. [a] Heb. 9. 12, 13. Acts 20. 28.

Q. What offices did Chriſt take upon him to worke out our ſalvation?

A. He became a [b] Prophet, [c] Prince and [d] Prieſt. [b] Deu. 18. 18 [c] Iſa. 9. 6. [d] Pſa. 110. 4.

Q. Why a Prophet? [e] Ioh. 1. 18.

A. Both [e] outwardly to reveale his Fathers will, and [f] inwardly to write his Law in our hearts. [f] Ier. 31. 33.

Q. How doth Chriſt outwardly reveale his Fathers Will?

A. [g] In the dayes of his fleſh with his [g] Heb. 1. 2.

owne

h Eph. 4. 11. Owne mouth he declared it: and h after his ascention, he gaue Ministers to declare the same.

Q. How doth he inwardly write Gods Law in our hearts?

i 2 Cor. 3. 3. A. i By his Holy Spirit, which worketh in and by the holy ordinances of God.

k Eph. 4. 12. & 3. 6. Mat. 23. 37. l Psal. 2. 9. 1 Cor. 15. 25. Q. Why is Christ a Prince?

A. Both k to gather together his Church into one Body, and to protect it from all things hurtfull, and to prouide for it all things needfull, and also to destroy all the enemies thereof. l

Q. Why a Priest?

Rom. 8. 34. A. Both to make full satisfaction, and also continuall intercession for vs.

Q. What did Christ to make that satisfaction?

Gal. 4. 4. Mat. 3. 15. A. 1. He subiected himselfe to that Law whereunto we were bound, and perfectly fulfilled it.

Isa. 53. 5, 10. 2. He vnderwent the curse of the Law, which we had deserued, and endured it to the full.

Q. How appeareth it that he became a curse for us?

Gal. 3. 13. Phil. 2. 8. A. By the kind of death whereunto he subiected himselfe, the death of ẏ Crosse.

Q. How did he manifest his victory ouer death?

A. By

A. By raising himselfe the third day out of the graue where he was buried. Rom. 1.4. Ioh. 2.19,21.

Q. Where doth Christ make intercession for us?

A. In Heauen, whether he ascended, and where he sitteth at the right hand of God the Father Almighty. Heb. 9.24. Hebr. 1.3.

Q. In what respect is he said to sit at Gods right hand?

A. In regard of his high aduancement next vnto God, & far aboue all creatures. Eph. 1.21.

Q. How are those things which Christ did, and suffered in his owne person, made availeable for us?

A. By the power and vertue of Faith. Eph. 3.17. Col. 2. 12.

Q. What is Faith?

A. A beliefe of the Gospell, whereby Christ Iesus, and all his benefits offered therein are receiued. Rom. 1.16. Iohn 1.12.

Q. What are the benefits which by faith we receive from Christ?

A. A right both to the things of this world and also to the Kingdome of Heauen. 1 Cor. 3.22. Iohn 6.47.

Q. Haue not many vnbeleeuers a right to such goods of this world as they doe possesse?

A. They haue a right of Iustice before men, but they haue not the right of Faith in Christ. Titus 1.15.

Q. How are we fitted to the kingdome of Heaven?

1 Cor.6.9,11 A. By the gifts of Iustification and Sanctification.

Q. Wherin consisteth our justification?

Rom 4.6,7. Rom.5.19. A. In the full remission of all our sins, and in the imputation of Christ his righteousnesse vnto vs.

Q. Wherin consisteth our sanctification?

Eph.4.23,24. Col.1.9. A. In inlightning our mindes, and in reforming all our other parts.

Q. What is the illuminatiō of the mind?

A. A saving knowledge of the mysteries of godlinesse.

Q. What is the reformation of the other parts?

Mat.3.2,8.& 22.33,35. A. Such a change of the heart as causeth a new life. This is commonly called Repentance.

Q. Whence ariseth Repentance?

Acts 2.37. 2 Cor7.10. Acts 15.9. Luke 3.3. A. From a sense of sin, and sorrow for sin, and from faith in the pardon of sin.

Q. Which are the parts of repentance?

Rom.6.6. A. 1. Mortification, which is a ceasing to sinne.

Rom.6.13. Eph.4.24. 2. Viuification, which is a liuing in true holinesse and righteousnesse.

Q. What meanes hath God sanctified to breed and increase these graces in us?

A. 1. The

A. 1. The ministery of his Word. Eph.1.13.
2. The administration of his Sacraments Act.2.38.

Q. How is the ministry of the Word made profitable?

A. By giuing diligent heed thereto, and by mixing Faith with hearing. Hebr.2.1. Heb.4.2.

Q. When is faith mixed with hearing?

A. When the Word as a truth is beléeued, and withall applied as a truth which cõcerneth our selues in particular. Ephe.1.13.

Q. What is a Sacrament?

A. A diuine ordinance wherein by outward signes and rites, the promises of the Gospell are sealed vp to vs, and our faith and repentance is testified. Rom.4.11. Act. 2.38.

Q. Of what use are outward signes and rights.

A. To helpe our vnderstanding.

Q. How doe they helpe our understanding?

A. By comparing the outward signes with things signified thereby, and the sacramentall rites with their spiritual mysteries.

Q. Why are Sacraments added to the Word?

A. As Seales vnto a Couenant to strengthen our Faith the more.

Q. How many Sacraments are there?

Mat. 28. 19. Mat. 26. 26, &c.

A. Two: Baptisme, and the Lords Supper.

Q. What is Baptisme?

Tit. 3. 5.

A. A Sacrament of Regeneration, wherein by the outward washing of the

Mat. 28. 19.

body with water in the Name of the Father, the Son, and the holy Ghost, the inward cleansing of our soules by the blood

Ephes. 5. 26.

of Christ is represented and sealed up unto us.

Q. Who are to be baptized?

Gen. 17. 7, 10

A. They who in charity may bee thought to be in the Covenant.

A. Who are they?

Acts 10. 47. 1 Cor. 7. 14

A. Both all that professe themselues to bee of the Christian Faith, and also their Children.

Q. What ground have we to judge the children of Christians to bee in the Covenant?

Gen. 17. 7. Acts 2. 39.

A. The extent of Gods promise which reacheth euen to them.

Q. How oft may one be baptized?

Ephe. 4. 5. Iohn 3. 10.

A. Onely once: for once onely we are borne againe and engrafted into Christ.

Q. What duties doth Baptisme set forth unto us?

Rom. 6. 3, 4.

A. 1. A dying to sinne.

Rom. 6. 3, &c.

2. A rising up to newnesse of life.

Q. How

Q. How long lasteth the force and efficacie of Baptisme?

A. So long as a man liues: for so long as Gods Couenant abideth, the seale thereof is of force.

Q. What is the Lords Supper?

A. A Sacrament of our spirituall nourishment, wherein by receiuing of bread and wine according to Christs institution, our communion with Christ is represented & sealed vp vnto vs. Mat.26.26. &c. 1 Cor.10.16.

Q. Why is this Sacrament added to baptisme?

A. To shew that they who are borne againe, haue further need of Spirituall nourishment. Iohn 13.10.

Q. Why are two signes, Bread and VVine vsed in this Sacrament?

A. Because both these are needfull for our bodily nourishment: so as hereby is shewed, that Christ is full and sufficient nourishment to our soules. Iohn 6.35.

Q. How doth that bread & wine which is vsed in the Lords Supper, differ from that which we vse at our ordinary tables?

A. Not in substance: but onely in the holy vse of them. 1 Cor.10.16.

Q. VVhat doth Bread and VVine set forth vnto us?

A. The Body and Blood of Christ. Mat.26.26.

Q. Why is such expresse mention made of the body and of the bloud of Christ?

Heb. 10.19. Heb. 9.22. A. To shew that Christ not only made man, but also made a sacrifice for sin is giuen vnto vs.

Q. Which are the sacramentall rites of the Lords Supper?

A. They are such as are done partly by the Minister, and partly by the people.

Q. In whose roome standeth the Minister?

2 Cor. 5.20 A. Euen in the roome of God himselfe.

Q. What are the sacramentall rites on his part?

2 Cor. 11.23, 24.25. A. First to blesse the Bread and Wine, then to giue the Bread broken, and the Wine powred out to the people.

Q. To what end doth the Minister blesse the bread and wine?

1 Cor. 10.16 A. To consecrate and to set apart thereby those creatures to that spirituall vse.

Q. What Mysterie is implyed thereby?

Hebr. 2.10. A. Gods setting of his Sonne apart for our Redemption.

Q. What doth the breaking of the Bread, and powring out of the Wine set forth unto us?

1 Cor. 11.26. A. The sufferings of Christ, euen to the shedding out of his Blood.

Q. What

Q. What myſtery doth the Miniſters giving of the Bread and Wine to the people ſet forth?

A. **Gods giuing of his Son vnto them.** Mat.26.26, &c.

Q. In whoſe roome ſtand the people?

A. **Euery owne in his owne.**

Q. What are the ſacramentall rites on the peoples part?

A. **Their taking of bread and wine, and eating, and drinking the ſame.**

Q. What myſtery doth their taking of the Bread and Wine, and eating and drinking the ſame ſet forth?

A. **Their applying of Chriſts Body and Blood vnto themſelues by faith.** Iohn 6.35.

Q. Who may partake of this Sacramẽt?

A. **They who being baptized are in ſome meaſure fit and worthy.** Exod.12.48.

Q. Who are accounted fit?

A. **They who are able to examine themſelues, & to giue an account of their faith.** 1 Cor.11.28.

Q. Of what muſt a man examine himſelfe?

A. **Of foure things eſpecially:**
Firſt, Of his Knowledge.
Second, Of his Faith.
Third, Of his Repentance.
Fourth, Of his Loue.

Eccl. 5.1.
2 Cor.13.5.
Luke 13.5.
Mat.5.23,24

Q. VVhat knowledge is it that ma-

eth us fit for the Lords Table?

A. In generall, knowledge of all the fundamentall Principles of Religion. In particular, knowledge of the Doctrine of that Sacrament.

Q. VVhy is this knowledge necessary?

1 Cor. 11. 29. A. Because without it we cannot discerne the Lords body: which if we doe not, wee eate and drinke iudgement to our selues.

Q. Why is faith necessary?

Iohn 6, 53. A. Because Faith is the hand, mouth, and stomacke of the soule, whereby the Body and Blood of Christ is eate and drunke.

Q. Doe not all that receive that Bread and Wine, receive with all the Body and Bloud of Christ?

1 Iohn 5, 10. A. No verily: No vnbeléeuer receiueth Christ.

Q. Why is repentance necessary?

Isa. 1. 11, &c. A. Because we come to receiue Christ a sacrifice for sin. But to offer to receiue a sacrifice for sin, without turning from

Hebr. 10, 29. sinne, is to count the blood of the Couenant an vnholy thing.

Q. What love is it that is required of those who come to the Lords Table?

A. Both Loue of God, and loue of our brethren.

Q. Why

Q. Why Loue of God?

A. Because the greatest euidence that euer was giuen of Gods Loue is there set before vs.

Q. Why loue of our brethren?

A. Because by partaking of one bread, we all shew our selues to be one Body. 1 Cor.10,17

Q. VVho are to be accounted worthy to come to the Lords Table?

A. They who being fitted (as before is noted) are of good report, and not noted of scandalous crimes.

Q. What is on our parts especially to be done, to obtaine and continue Gods blessing on his Ordinances?

A. We must pray alwayes. 1 Thes.5.17.

Q. VVhat is Prayer?

A. A right opening of the desire of the heart. Psalm.142.2.

Q. VVhen doe men open their desire aright?

A. When [a] they direct it to God, [b] throw the mediation of Christ, [c] in Truth, [d] faith, [e] holinesse and loue.

[a] Psal. 38.9.
[b] Ioh. 16.23.
[c] Psal.62.8.
[d] Iam.1.6.
[e] 1 Tim.2,8.

Q. VVhat are the parts of Prayer?

A. 1. Petition, whereby we craue such things as we want. 1 Thes.5,17, 18.

2. Praise, whereby wee giue thankes for such things as we haue.

Q. VVhat

Q. What things are we to aske?

Mat. 6.9,10, &c. A. All things that tend to Gods glory, or our owne good, whether temporall or spirituall.

Q. For what things must we be thankfull?

f Eph. 5.20 g Col. 1.3,6. h Isa. 38.9. i Ibid. k Ps. 103.3, &c. l 1 Tim. 1.12 m 1 Tim. 2.1. n Heb. 11.33. o Mat. 6.9, &c A. For f all things, whether they be g publike or h private, concerning i body or k soule, our l selues or m others, either receiued or n promised.

Q. Haue we any forme of Prayer prescribed to us?

A. Yea: a most perfect forme o prescribed by Christ himselfe.

Q. Rehearse that forme?

A. *OVr Father which art in Heaven.*

1 *Hallowed be thy Name.*

2 *Thy Kingdome come.*

3 *Thy will be done in earth, as it in Heaven.*

4 *Give us this day our daily bread.*

5 *And forgive us our trespasses, as we forgive them that trespasse against us.*

6 *And lead us not into temptation: but deliver us from evill: for thine is the Kingdome, the power, and the glory for ever and ever,* Amen.

Q. What are wee to consider in this Prayer?

A. The

A. The substance of it, and the circumstances both going before, and following after it.

Q. What is the cirumstance going before it?

A. The preface in these words, *Our Father which art in Heaven.*

Q. Why is this Preface prefixed before the Prayer?

A. To shew that we must not rashly, but with due preparation goe to prayer. Eccl. 5.2.

Q. What is it that is here set downe to prepare us to Prayer?

A. A description of God by his goodnes and greatnesse.

Q. In what words is his goodnesse noted?

A. In these, *Our Father.*

Q. What doth the consideration of Gods fatherly goodnesse teach us?

A. To come with boldnesse and confidence unto God. Heb. 10.22.

Q. In what words is his greatnesse noted?

A. In these, *which art in heaven.*

Q. What doth the consideration of Gods greatnesse teach us?

A. To come before God with all reverence. Psal. 95.3,6.

Q. How

Q. How may the substance of the Lords Prayer be divided?

A. Into Petition and Praise.

Q. How many Petitions are there?

A. Six: whereof three concerne the glory of God, and three our owne good.

Q. Which three concerne Gods glory?

A. The three first, to shew that wee ought to preferre Gods glory before our owne good.

Q. Which is the first Petition?

A. *Hallowed be thy Name.*

Q. What is here desired?

A. That God in all things, at all times, by us, and all other creatures, may be honoured.

Q. Which is the second petition?

A. *Thy Kingdome come.*

Q. What is here desired?

A. That Gods Church may here increase and prosper till it be perfected in Heauen.

Q. Which is the third Petition?

A. *Thy will be done in earth, as it is in Heaven.*

Q. What is here desired?

A. That the Saints while they liue on earth, may endeauour to yeild such obedience to God as the Saints and Angels in Heauen doe.

Q. Which

Q. Which is the fourth Petition?

A. *Give us this day our daily bread.*

Q. What is here desired?

A. That God would bestow upon us all needfull temporall blessings.

Q. Which is the fifth Petition?

A. *Forgive us our trespasses as wee forgive them that trespasse against us.*

Q. What is here desired?

A. That wee might be fully iustified before God.

Q. Why is this clause (*As we forgive them that trespasse against us*) added?

A. Partly to moue vs to forgiue the wrongs which are offered to vs, and partly to gaine assurance of Gods forgiuing vs our sins.

Q. How is it a motive?

A. In that it sheweth that God will not forgiue vs, except we forgiue our neighbour. Mat. 6. 14. 15

Q. How is it an assurance?

A. In that our forgiuing of our Brother is a fruit comming from Gods forgiuing of vs.

Q. Which is the sixt Petition?

A. *Lead us not into temptation, but deliuer vs from evill.*

Q. What is here desired?

A. Power

A. Power against sin for the time to come.

Q. Why is this clause (*but deliver us from evill*) added?

A. To shew there is hope of recovery, though wee be overtaken with temptation.

Q. Why is the plurall number used in all the petitions which we make for ourselves: as, *Give us, forgive us, deliver us*?

A. To shew that in our Prayer wee must be mindfull of our brethren, and be ready to aske for them all those things which we aske for our selves.

Q. In which words is the forme of praise set downe?

A. In these, *For thine is the Kingdome, the power, & the glory, for ever and ever, Amen.*

Q. What then is praise?

A. To acknowledge that to be Gods, which is indéed his, and that to be done by him, which is indéed done by him.

Q. Why is this forme of praise added as a reason to the petition?

A. To shew that our praising of God is a great motive to enforce our petition to God.

Q. What particular reason doth the acknowledgement of Gods Kingdome import?

A. His

A. His willingnesse to heare.

Q. What is the acknowledgement of his power?

A. His ableneſſe to helpe.

Q. What the acknowledgement of his Glory?

A. The end of his hearing & helping.

Q. Why is this clauſe (*for ever*) added?

A. To ſhew the immutability and perpetuity of the things which appertaine to God.

Q. What is the circumſtance following this forme of prayer?

A. A confirmation of all, in this word, *Amen*.

Q. Why is it added?

A. To ſhew that we muſt not abruptly breake off prayer, but well weigh what we haue mentioned in Prayer. Dan. 9. 19.

Q. What doth this word (*Amen*) import?

A. 1. [a] An aſſent to all that hath béne before mentioned. [a] Deut. 27. 15 &c.

2. [b] An earneſt deſire thereof. [b] Ier. 28. 6.

3. [c] Faith in obtaining our deſire. [c] 1 Cor. 14. 16

Q. What is the eſtate of the faithfull after death? [a] 1 The. 4. 14 15.

A. Their [a] bodies ſléepe, expecting the reſurrection to life, and [b] their ſoules goe [b] Luk. 16. 22 & 23. 43.

immedi-

b 1 Thes. 4. 16, 17. immediately to Heauen, c where at the last Iudgement their bodies shall bee united to their soules, and both enioy euerlasting happinesse.

Q. Can that glorious estate, which is in Heauen reserued for the Saints, bee expressed?

2 Cor. 12. 4. A. Not possibly: When Saint Paul had but a glimps thereof shewed vnto him he heard vnutterably words which it is not possible for a man to vtter.

Q. What is the estate of the wicked after death?

d Psa. 49. 14 A. d Their bodies are held with the chaines of Death against the great Day
e Luk. 16. 23. of Iudgement, and e their soules passe immediately into Hell torments, and
f Iohn 5. 29. Mat. 13. 41, 42. f at the generall resurrection their bodies and soules shall be ioyned together again and both cast into Hell torment, which is easelesse and endlesse.

FINIS

A briefe Abstract of the former Catechisme for the helpe of the younger and ignoranter sort.

Q. WHat are we most bound to know?

A. 1. God.
2. Our selues.

Q. Where is this knowledge to be had?

A. In Gods Word.

Q. By what is GOD made knowne?

A. 1. By his Nature.
2. By his Persons.
3. By his properties.
4. By his Workes.

Q. VVhat is God?

A. A Spirit of infinite perfection.

Q. How many Gods are there?

A. One onely.

Q. Into how many Persons is this one God distinguished?

A. Into Three.
1. The Father.
2. The Sonne.
3. The holy Ghost.

Q. How is God further made knowne unto us?

A. By his Workes.

Q. What are they?

A. 1. Creation.
2. Prouidence.

Q. How did God create things?

A. By his Word, of nothing, in six dayes, very good.

Q. Wherin is Gods prouidence manifested?

A. 1. In preseruing things
2. In gouerning them.

Q. What was mans first estate wherein God made him?

A. Most holy and happy.

Q. What is now his naturall estate?

A. Most miserable.

Q. How did man become miserable?

A. By sinne.
Q. What is sinne?
A. A breach of Gods law
Q. What are the kindes of sinne?
A. 1 Original: wch is the corruption of nature.
2 Actuall: which is the fruit of that corruption.
Q. What are those fruits
A. Euill thoughts, words and deeds.
Q. How are they manifested?
A. 1 By omitting good.
2 By cõmitting euill.
3 By doing good euilly.
Q. What hath sin pulled on man?
A. All sorts of miseries with death & damnation.
Q. Can any free himselfe from this miserable estate?
A. No.
Q. Is there then no hope of being freed from it?
A. Yes.
Q. By whom?
A. By Jesus Christ alone
Q. What is he?
A. God and man in one person.
Q. What offices hath Christ undertakē for us?
A. 1. A prophet to reueale his Fathers will to vs:
2 A King to gouerne vs.
3 A Priest to make satisfaction and intercession for vs.
Q. What further did Christ for our redemptiõ
A. 1 He fulfilled the righteousnes of the Law.
2 He endured the curse of the Law.
Q. How appeares it that he was made a curse?
A. By his death on the Crosse.
Q. Did Christ free himselfe therefrom?
A. Yea: For the third day he rose againe from the dead.
Q. Whether went he after his resurrection?

A. He

A. He ascended into heauen, and there hee sitteth at the right hand of God.

Q. How are men made partakers of the benefit of those things wch Christ did & suffered?

A By Faith.

Q. What benefit doth faith receiue frō Christ?

A. 1 A right to the things of this world.

2 Iustification from our sinnes.

3 Sanctification of soule and body.

4 Eternall saluation.

Q. How is true faith manifested?

A. By Repentance.

Q. Which are the parts of Repentance?

A. 1 Dying to sin.

2 Liuing in righteousnes

Q. How is faith wrought

A. By the Word.

Q How is it strengthened?

A. By the Sacraments.

Q. What are the parts of a Sacrament?

A. 1 A visible signe.

2 Invisible grace.

Q. Why are these joyned together?

A. By the visible signe the invisible grace is sealed vp to vs.

Q. How many Sacraments are ere?

A. Two: Baptisme and the Lords Supper.

Q. What is the special use of Baptisme?

A. To ingraffe vs into Christ.

Q. What is the outward signe thereof?

A. Water.

Q. What doth it set out?

A. Christs blood.

Q. What doth the sprinkling of water in Baptisme set out?

A Thereuewing of our nature?

Q. What is the special use

of the Lords Supper?

A. To make vs grow in grace.

Q. What are the outward signes thereof?

A. Bread and Wine.

Q. What doth the bread set out?

A. Christs Body.

Q. What doth the Wine set out?

A. Christs Bloud.

Q. Why is Christs Body set out by Bread?

A. To shew that hee is spirituall food.

Q. Why is his Bloud set out by Wine?

A. To shew that hee is spirituall refreshing.

Q. What makes Gods Ordinances effectuall?

A. The inward operation of Gods spirit.

Q. What must we doe to obtaine all needful blessings?

A. Pray to God.

Q. What must we return for blessings received?

A. Praise to God.

Q. What becomes of mens bodies after death?

A. They shall be raised from Death.

Q. What becomes of their soules?

A. They neuer dye.

Q. Shall the future estate of all be alike?

A. No.

Q. Where shal the faithfull be?

A. For euer in heauenly glory.

Q. Where the wicked?

A. For euer in hell torments.

A Prayer drawne out of all the Principles contained in this CATECHISME.

BLessed be thy name, O heauenly Father, who hast bin pleased to vouchsafe vnto vs the blight

light

light of thy Word, wherby we attaine to ỹ knowledge of thee & our selues: By it are we taught that thou art the only true God, one in Essence, but distinguished into three Persons, Father, Son and holy Spirit: which mysterie neuer was, nor can be applied to any false god. Thou art of infinite perfection, eternall without beginning, filling all places, knowing all things, searching the hearts, and trying the reines of men, all-sufficient in thy selfe, almighty, able to doe what thou wilt, not subiect to any change, a God most pure, wise, iust, faithfull and mercifull: who from all eternity hast ordained all things according to thine owne will: and in the beginning of time, diddst of nothing by thy Word make all things very good, and euer since by thy wise prouidence hast vpheld al things, and disposed them to thine own glory, and thy childrens good. O grant, that by this knowledge of thee, we may learne to esteeme and respect thee as the only true God: which we are bound vnto because wee are thy creatures, the worke of thine hands, whom thou diddst at first make in a most happy estate, euen after thine own Image, in perfect knowledge and true holines and righteousnes, engrauing in mans heart thy whole law, that perfect platforme of holines & righteousnes, & giuing him power perfectly to fulfill the same. But wretched man not considering, as he ought, that goodnes done to him, transgressed the charge that thou gauest him, and by sin hath made himselfe a most mi-

ſerable wretch. For being depriued of that grace which thou ſhewedſt him, heere altogether drenched in ſin, and polluted therewith. All mankind is now conceiued & borne in ſin. From that originall corruption many bitter fruits in euil thoughts, words, and deeds daily do proceed. Yea, of ſo peruerſe a diſpoſition we are, as we omit the good wee ſhould doe, and commit the euill we ſhould not do, and very ſinfully performe all the good things that we take in hand, whereby we haue pulled vpon our ſelues thy curſe, which cauſeth all miſeries in this life, and in the end death and eternall torment in hell: from which miſery wee are no way able to helpe our ſelues being dead in ſin, vaſſals of Satan, and in the moſt woefull plight that poſſibly can be. But thy endleſſe mercy hath affoorded vnto vs a Sauiour to deliuer vs out of this endleſſe miſery, euen thine owne Son Jeſus Chriſt, who being true God, was made fleſh, and by the vnion of his two natures in one perſon, became a ſufficient Sauiour: for he being true man, was ſubiect to death, ſo as by the ſame nature which had ſinned, was a ſatisfaction made for ſin: and being God, he ſupported his manhood with infinite power to beare that infinite burthen, which was laid on him as a ſurety for vs ſinners, and his ſatisfaction was of infinite value to turne away thy wrath, and to procure thy fauour: yea, for our greater good, he became our Prophet to reueale thy will vnto vs, and to write it in our hearts: our king to protect and

pro-

prouide for vs, and to destroy all our enemies: and our Priest to make satisfaction and intercession for vs: which intercession after that he rose from death, and ascended into heauen, he continueth to make at thy right hand. All these things wee stedfastly beléeue: and in this faith approach to the throne of thy grace, humbly and earnestly entreating thee to accept of vs in this Son of thy loue, to forgiue vs all our sins, and to sanctifie vs throughout, that our minds may be enlightned with a sauing knowledge of the mysteries of godlines, and that also true repentance may bè wrought in vs: for which purpose, wee beséech thee to giue vs a sight and sense of our spirituall miserie, and godly sorrow for the same: but withall, worke in vs faith in the pardon of sin, that thus we may daily mortifie our corruptions, and liue in true holinesse and righteousnes. For the working and encreasing of these and all other néedful graces in vs, it hath pleased thee to sanctifie the ministry of thy Word, and administration of thy Sacraments: Now therefore, holy father, we beséech thee to continue among vs these thy holy Ordinances, and to giue vs grace to make a right vse of the same: Grant that wee giuing diligent héed to thy Word, may mixe faith with our hearing, by beléeuing it as truth, & applying it as a truth, which concerns our selues in particular. And for the strengthening of our faith & renewing of our repentance: grant, that we oft call to mind thy couenant sealed to vs by baptisme in

our infancy, & the promise there made to thee on our parts: & withall take such occasions as are offered vnto vs of partaking of the Body & Blood of Iesus Christ at the Table of the Lord, comming preparedly thereunto by examining of our selues, and that especially about our knowledge, faith, repentance & loue. Now praier being a further meanes to obtaine thy blessings on these thine Ordinances, and on euery good thing that we take in hand, giue vnto vs, we beseech thee, the spirit of supplication: assist and direct vs therin by thy spirit, that we may powre forth our soules before thee after a right manner, through the mediation of Christ, in truth, faith, holines and loue, & in all things giue thankes vnto thee, euen for publike and priuate blessings, concerning body or soule, our selues or others, whether receiued or promised, as now from our hearts we doe. Finally, we beseech thee, O Lord our God, of thy free grace to grant, that whē our soules and bodies doe depart one from the other, our soules may be taken to glory in heauen, and our bodies quietly sleepe till the day of resurreaction, and then the body being raised from death, both body and soule may againe be united, and enioy euerlasting happines, and that for Iesus Christ his sake, in whose name we beg these and all other needfull blessings, euen in that perfect platforme of prayer which hee himselfe hath prescribed vnto vs, saying, Our Father, &c:

A

A Morning Prayer for a Family.

O Eternall God, Father of our Lord and Saviour Jesus Christ, and in him our most loving and gracious Father, we thy poore servants acknowledge that from thee we first received our being, and every good thing we enjoy, and that by thee the same is continued and preserved unto us: by thy good providence is this day renewed unto us, and we kept safe unto it: wherefore, desirous to performe our duty unto thee, and to receive a blessing from thee (without which wee cannot prosper in any thing that wee take in hand) we doe here humble our selves before the glorious Throne of thy grace; to offer up unto thee our morning sacrifice of prayer and thanksgiving. Wee know that our sins have made us odious in thy sight, unworthy of all thy blessings, and liable to all the judgments denounced in thy word: they are for number innumerable, for we have committed more sinnes, than we have lived moments: all our thoughts, words, & actions have been sinfull, even the best things which we do, are defiled with that sincke of naturall corruption which is in us, & by our careless manner of performing them: every sin is in the nature of it infinitly heynous because it is committed against thee, a God of infinite Majestie: but our sins are so much the more heinous, because they have bin committed against our knowledge and conscience, yea and against those manifold meanes, which thou in mercy hast afforded to keepe us from sin: we have long injoyed the ministry of thy word, but have little profitted thereby: thou hast accompanied the same with many sweet blessings, all which we have abused: like a carefull Father thou hast tenderly corrected us; yet we have not been bettered thereby, but carried our selves stubbornely against thee. Wee are very prone to yeeld to all the corrupt suggestions of our flesh, and to the craftie temptations of the Deuill: and wee are too much delighted with the wicked customes and fashions of this world, but exceeding dull and backward wee are to all holy exercises, and to every good thing. When we enter into examination of our spirituall

estate

estate, we can find in our selues nothing but matter of horror, and of despaire: wee doe therefore, as wee haue iust cause, vtterly deny our selues, and renounce all confidence in our selues, we flye to thy Mercy-seat for mercy and pardon, and that in the Name of thy deare Son Christ Iesus, who came to saue sinners, and who by the sacrifice of himselfe hath made a perfect satisfaction vnto thine infinit Iustice, for all our sins. Enter not therefore into iudgement with thy seruants (O Lord) but accept of that al-sufficient sacrifice of Christ for vs: and be pleased, we most humbly beseech thee, to remoue the guilt and punishment of all our sins, that they may neuer rise vp in Iudgment against vs, to deprive vs of thy fauour and blessing, or to pull downe thy wrath and vengeance vpon vs in this world, or in the world to come. And we doe also earnestly entreat thee for Christs sake to subdue in vs all our corruptions, that they may not beare such sway in vs as they haue done heretofore: make vs wise and watchfull ouer our selues, that we may auoyd as all sinnes, so all occasions and prouocations, whereby we may be led into euill: and make vs conscionable in practising all good duties which wee are bound to doe, and in vsing all good meanes whereby wee may be kept in compasse of our duty. O Lord, let thy good Spirit alwayes abide in vs, to assure vs of thy loue to vs, and to renew vs daily more and more according to thine owne glorious Image. We beseech thee to enlighten our darke vnderstandings, to rectifie our peruerse wils, to mollifie our hard hearts, to quicken our dead consciences, to order aright our vnruly affections, and to reforme all our outward parts, so as we may serue thee in true holinesse and righteousnesse all the dayes of our life.

Make vs iust, faithfull, and true in all our actions and words: make vs pitifull and mercifull to such as stand in need of our helpe, and that according to their necessity and our ability: and grant that by our humble, modest, gentle carriage of our selues towards all men, we may adorne our Christian profession.

And

And as by thy word thou hast warranted the particular places wherein thou hast set vs, and prescribed the duties which therein thou expectest of vs, giue vs grace both to take notice of those duties, and also conscionably to performe them, that wee may neither be idle nor ill occupied, but diligent and faithfull in doing that worke which thou hast appointed vnto vs.

Thus heauenly Father, wee commend our selues, soules, and bodies to thy blessing. Blesse vs wee beseech thee in our callings, direct thou the worke of our hands, and prosper them vnto vs. Sanctifie also all thy good creatures which thou affordest vnto our vse. And with vs wee humbly beseech thee to blesse also thy whole Church, and particularly the Nation wherein we liue: continue in it the light of thy Gospell: and giue a free passage thereunto: Vouchsafe vnto it all needfull prosperity: In speciall, wee pray thee to blesse our Royall Soueraigne King Charles, and his gouernment, and long to preserue his life, health and raigne. Blesse we beseech thee, all our Magistrates and Ministers of thy holy word, and succour all the afflicted members of Christ Jesus. Do good to all our kinred, alliance, friends, acquaintance & neighbours; linke all of vs together by the bond of thy holy Spirit, who are knit by any outward bond: that thus we may haue iust cause to reioyce one in another, and to blesse thee one for another. Let thy blessings remain on al Christian Families which call vpon thy name, & particularly vpon this our family: grant that we may make our house to be thy Church, by performing holy worship vnto thee, that so thy gracious presence may be euer among vs; and because thy promises doe belong to vs and our Children, we pray thee to blesse our issue with al needfull blessings: worke in vs a religious care, wel to traine them vp, & giue thou a blessing to al the meanes that are vsed for their good education, that they being taught by vs to feare thee, may teach their children also so to do, & thus thy feare bee continued among our posterity for euer. O Lord our God, we know that the good things wee want,

and

and the dangers wherunto we are subiect, are many more than we can thinke of, yet are they all well knowne vnto thee; we doe therefore intreat thee to bestow vpon vs what good things soeuer thou seest to be needfull vnto vs, and to preserue vs from all those euils which thou seest vs subiect vnto.

According to our bounden duty we doe also offer vp our sacrifice of praise vnto thy Diuine Majesty, in the mediation of Christ: blessing thee first of all and aboue all, for those blessings which are proper to thine Elect: as are our redemption by Christ, our reconciliation with thee, our adoption to be thy children, our iustification, and sanctification, and hope of eternall life, together withall the good graces which by thy good Spirit thou hast wrought in vs. We thanke thee also for all the meanes of our saluation, and for all the meanes of preseruing our temporall life. In particular, we thanke thee for the last nights quiet rest, and for bringing vs safely to the beginning of this day. Neither are we vnmindfull of thy generall blessings vpon thy whole Church vpon this Land and Kingdome, vpon our house and family, and vpon all that any way belong vnto vs. We acknowledge thee (O Lord) to be the Author and Giuer of all things, and accordingly we giue thee praise of all vnto thee.

Accept (we beseech thee) this our bounden dutie, pardon all defects and imperfections thereof, for thy Son and our Sauiour Iesus Christs sake: In whose Name we conclude our prayers with that perfect forme of prayer which he hath taught vs, saying; Our Father, &c.

Euening Prayer for a Familie.

MErcifull Father, Lord of Heauen and earth, by thy good prouidence haue we bin safely kept this day, and all the daies of our life heretofore. Many are the blessings which throughout the whole course of our life we haue receiued from thee. It hath pleased thee to afford vs sufficient meanes for the preseruation of our life, health, and estate in this world, and also to helpe forward the eternall saluation

of

of our soules: In the name of Jesus Christ we praise thy holy name for them all. And now being about to go to our rest for this night, we commend our selues, soules, bodies, goods and al that belong to vs, to thy safe keeping. O Lord, accept vs in thy beloued Son, and be reconciled vnto vs, pardon we beseech thee al the sins which this day, or at any time heretofore we haue committed against thee: grant that we may put off the old man, with al the corrupt lusts therof and that the nearer we approach vnto our dissolution, and the glorious appearing of Christ vnto judgement, the better we may be prepared thereunto. For this end, increase (we most humbly and earnestly pray thee) our knowledge of thy holy will, strengthen our faith in thy gracious promises, establish our hope of eternall life, worke in our hearts such a sweet sense of thy loue to vs, as thereby we may be prouoked to loue thee againe; and in and for thee to loue our brethren, yea euen our enemies. Giue vs grace daily to renew our repentance, and to bring forth fruits meet for repentance. Continue in vs a true feare of thy great Name, which may keepe vs from sinning against thee, and an holy zeale of thy glory, which may stir vs vp to honor thee. Season all other graces with honesty, and sincerity of heart, wherewith thou (O Lord, the searcher of hearts) art much delighted. So frame the disposition of our mindes and hearts, as we may wholly resigne our selues to thy guiding prouidence, and remaine contented in our seuerall places, patient vnder all crosses, thankefull for all blessings, and constant in our Christian course, till we come to receiue the crowne of Glory, promised by thee to all that ouercome. In particular, we beseech thee to bless vs this night, and to take vs into thy safe protection. O our God, who neither slumberest nor sleepest, watch ouer vs whether we wake or sleepe: keepe vs, and all that belong vnto vs safe from all dangers, especially keepe our persons safe from all the assaults of Satan, that he get no aduantage against vs. Giue vs we pray thee, such quiet and moderate rest, as our bodies may be refreshed thereby, and we the better enabled

abled to do that worke which thou appointest vs in our seuerall places. O Lord heare and grant vnto vs all needfull good things for Christ Iesus sake: In whose Name and words we further call vpon thee, saying, Our Father which in Heaven, &c.

Grace before meat.

HEauenly Father, we beseech thee to forgiue vs all our sinnes, to accept of vs in Iesus Christ, to sanctifie vs to thine owne seruice, and to the mutuall good ons of another. Lord blesse to our vse thy good creatures: grant that we may receiue them thankefully, and vse them soberly, to thy Glory, and our owne comfort, through Iesus Christ our Lord, Amen.

Another before meat.

TRue it is, O Lord, that man liueth not by bread only, but by euery word that proceedeth out of the mouth of God; let such a word therefore proceed out of thy mouth, as may turne our food into wholesome and good nourishment: and withall, giue vs grace to spend the strength we receiue from thy Creatures in a conscionable performance of the duties of our calling, to the glory of thy name, and our owne and others good, for Christ Iesus sake, Amen.

Another before meate.

WE acknowledge O Lord, that by our sinnes wee haue iustly brought a curse vpon our persons, and vpon thy Creatures which we vse: But we beseech thee to pardon our sinnes, to take that curse away, and to giue such a blessing to our food and fellowship, as thou mayest reape glory and wee refreshing thereby, through Iesus Christ our Lord, Amen.

Grace after meat.

WE giue thee humble and hearty thankes most mercifull Father, for our comfortable refreshing at this time

time, and for our continuall preseruation: but especially for Christ Iesus, for thy loue to vs in him, and for all the fruits thereof. Now Lord continue to bleſſe vs, thy whole Church, our King, Queene and Realmes: grant vs peace and truth in Christ our Lord, Amen.

Another after meate.

BLeſſed be thy name, O bleſſed Lord God, as for all thoſe bleſſings wherewith in any kind thou haſt bleſſed vs, ſo in particular for thy bleſſings vpon theſe creatures wherewith we are now in our bodies refreſhed: make vs ſo to feele the ſweetneſſe of thy bleſſings on our ſoules, that for them alſo wee may euer bleſſe thee in Ieſus Chriſt, Amen.

Another after meat.

IT pleaſeth thee, heauenly Father, euery day to giue vnto vs many euidences of thy fatherly Prouidence and goodneſſe, which with all humble thankfulneſſe wee acknowledge, and praiſe thy Name for them all, and in particular for the comfortable vſe of thy creatures which wee haue now receiued. Be thou euer good to vs, and make vs euer gratefull to thee in Ieſus Chriſt, Amen.

FINIS.